# THE Schoole of Vertue, and Booke of good Nurture, teaching Children and Youth their duties.

*Newly peruſed, corrected and amended.*

Hereunto is added a briefe Declaration of the duties of each degree.

Alſo certaine Prayers and Graces, compiled by *R. C.*

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*If thou wilt be counted vertuous and holy,*
*Deſpiſe not good counſell, but rebuke folly.*

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# ¶ The Preachers Counsell to Parents and Masters.

R Egard the soft and tender yeares,
O Parents of your children deare:
B E vnto them in faith and truth,
E Xamples manifest and cleare.
R Emember if the children hault,
T He Tutors chiefely are in fault.

C Ontroule them wisely with thy tongue,
R Eforme them iustly with thy rod,
O Ut of their hearts while they are young,
W Eed all abuses offending God,
L Et vice in them haue small abode.
E Xhort, correct, and reprehend
Y Our Children that they may amend.

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## The Authors name in verdict.

Say well some will,
by this my labour,
Euery one yet
will not say the same:
Among the good
I shall find fauour,
God forgiue them,
that doe me blame.
Each man I wish,
whom I offend,
Rightly to read me
and their faults amend.

FIrſt in the morning
when thou doeſt awake,
To God for his grace
thy petition make.
This prayer following
vſe dayly to ſay,
Thy heart lifting vp,
thus doe thou pray:

## Morning Prayer.

O God from whom
all good workes proceed,
To thée we repayre
in time of our néed,
That with thy grace
Thou wouldſt vs indue,
Vertue to follow,
and Vice to eſchue.
Heare this our requeſt,
and grant our deſire,
O Lord moſt humbly
we thée require:

This day vs defend,
that walking aright,
We may doe the thing
allowed in thy sight.
That as we in yeares
and body doe grow,
So in good vertues
we may likewise flow.
To thy glory O God,
and ioy of our parents
Learning to liue
after thy cõmandements.
Flying from sinne
and all kinde of crime,
Applying our bookes
no losing our time:
That we may go forward
here in well doing,
In this vale of misery
vnto our liues ending.
That after this life
here transitory,
We may attaine
vnto greater glory.
¶ The Lords Prayer then
se that thou recite:
And kepe this good order
each morning and night.

How

## How to order thy ſelfe when thou riſeſt, and in apparelling thy body. Chap. 1.

Lye euer ſloath,
and ouermuch ſléepe:
In health thy body
thereby thou ſhalt kéepe.
Much ſléepe ingendreth
diſeaſes and paine,
It dulleth the wit
and hurteth the braine.
Earely in the morning
thy bedding forſake,
Thy garments put on,
thy ſelfe ready make.
To caſt vp thy bed
let it be thy part,
Elſe may they report
that beaſtly thou art:
For ſo to depart
and let the ſame lye,
Is neyther hanſome,
nor yet mannerly.
Downe from thy chamber
when as thou ſhalt goe,
Thy Parents ſalue thou,
and the houſhold alſo.

Thy hands see thou wash,
thy head likewise keame,
And of thine apparell
see tone be no seame.
With thy cap fairly brusht
thy head couer than,
Putting it off
in speaking to any man.
Cato doth counsaile thee
thy elders to reuerence,
Declaring thereby
thy duty and obedience.
Thy shirt coller fast
about thy necke knit:
Comely thy clothing
about thee make fit.
Without thy girdle
abroad doe not goe,
Thy hose faire rub,
and thy shoes wipe also:
A napkin see that
thou haue in a readinesse,
Thy nose to cleanse
from all filthinesse.
Thy nayles if need be,
see that thou pare,
Thy eares keepe cleane
thy teeth wash thou faire,

If ought about thée
chance to be toꝛne,
Infoꝛme thy friends
how it is woꝛne,
That new foꝛ thée
they may pꝛouide,
Oꝛ mend the olde
in time being ſpyde.
This done, thy Satchell
and thy bookes take,
And to the Schoole
haſte doe thou make.
But ere thou goe,
with thy ſelfe foꝛe-thinke
That thou take with thée
pen, paper and inke:
Foꝛ theſe are things
foꝛ ſtudy neceſſary,
Foꝛget not then
with thée them to carry.
The Soldiour pꝛeparing,
himſelfe to the field,
Leaues not behinde him
his ſwoꝛd and his ſhield:
No moꝛe ſhould a Scholler
foꝛget fondly,
What at the Schoole
he muſt occupy.

These things thus had,
straight take thy way
Unto the Schoole, without any stay.

## How to behaue thy selfe in going by the streets, and in the Schoole. Chap. 2.

IN going by the way, and passing the stréet,
thy cap put off, salute those ye méet.
In giuing the way to such as passe by,
it is a point of ciuilitie.
And if thy way fortune so for to fall,
let it not grieue thée thy fellowes to call.
When to the Schoole thou shalt resort,
this rule note well, I thée exhort:
Thy Master there being, salute with all reuerence,
declaring thereby thy duty and obedience.
Thy fellowes salute in token of loue,
lest of vngentlenesse they doe thée reproue.
Sit downe in thy place, thy Satchell vnty,
thy bookes taken out, thy lesson apply.
All things séeme hard when first we begin,
yet labour and diligence at last doe them win.
We ought not to reckon and count the thing hard,
that bringeth pleasure and ioy afterward.
Learne in thy youth for it is most true,
it will be too late when age doth ensue.

Déeds

Déeds that deserued fame and great praise,
buryed we see haue béene in old dayes,
If Learning had not brought them vnto light,
and set them abroad in all peoples sight.
Apply thy minde to learning and science,
for learning in néed will be thy defence.
Nothing to Science compare we may well,
the swéetnes thereof doth all things excell.
And Cato the wise this worthy saying hath,
that man wanting learning is an image of death.
The rotes of learning most bitter we deeme,
but yet the fruits most liuely doe seeme.
Then labour for learning while here thou shalt liue
the ignorant to teach and good example giue:
So shalt thou be thought a member most worthy
the common-wealth to serue in time of necessity:
Experience doth teach, and shew to thee plaine,
that many to honor by vertue attaine,
Which were of birth both simple and base,
such is the goodnesse of Gods speciall grace:
For he that to honor by vertue doth rise,
is double bpppy, and counted most wise.
If thou doubt any thing, desire to be told,
no shame to learne, be thou neuer so old.
Ignorance doth cause great errors in vs,
for wanting knowledge doubts to discusse.
Then learne to discerne the good from the ill,
and such as thee warne beare them good will.

When

When from the Schole ye shall take the way,
orderly goe ye two in aray:
Your selues matching as méet as you may,
that men in beholding may well of you say.
In commending those your mannerly wayes,
which néeds must sound to your great prayse.
Not running on heapes as swarmes of Bées,
as at this day euery man sees:
Not vsing, but refusing such idle toyes,
as commonly are vsed in these dayes of boyes,
As whooping and hallowing, as in hunting the Fox
that men in hearing deride them with mockes.
This foolishnes forsake, this folly eschue,
and for your owne praise marke this doth ensue.
In going by the way neyther talke nor iangle,
gape not, nor gaze not at euery new fangle:
But soberly goe with countenance graue,
humbly your selues to all men behaue:
Be frée of a hat, and franke of a knée,
and loued of all men be sure thou shalt be.
Be lowly and gentle, and méeke of mood,
then men cannot chuse, but of thée speake good.
In passing the stréets doe no body harme,
vse but few words, and thy tongue charme:
Then men may sée that grace in thée groweth,
from whence euery vertue abundantly floweth.
When thou art come where thy Parents do dwell,
thy leaue there taking bid thy fellowes farewell.

The

The house then entring, in thy Parents presence,
humbly salute them with all due reuerence.

## How to behaue thy selfe in sitting at the Table. Chap. 3.

When downe to the Table,
thy parents shall sit,
In place be ready
for the purpose most fit:
With sober countenance loke them in face,
thy hands holding vp, thus begin Grace.

### Grace before meat.

Giue thankes to God (with one accord)
for that shall be set on this boord:
And be not care full what to eate,
to each thing liuing the Lord sends meate.
For fod he will not see you perish,
but will you fed, foster and cherish.
Take well in worth what he hath sent,
and at this time be therewith content,
Praysing God. Amen.

As treatably speaking, as thou art able,
For their vnderstanding that sit at the table.
Grace being said, low courtesie make thou,
And mannerly say, Much good may it doe you.

Of

Of ſtature then if able thou be,
to ſerue at the Table it ſhall become thée,
In bringing to it ſuch meat as ſhall néd,
for thy Father and Mother thereon to féd.
Diſhes with meaſure thou oughteſt to fill,
elſe maiſt thou happen thy ſeruice to ſpill
Upon thy apparell, or elſe on the cloath,
which for to doe would anger them both.
Spare trenchers and napkins haue in a readineſſe,
to ſerue at the table if there come any gueſts.
Haue a quicke eye that nothing doe want,
of neceſſary things ſée there be no ſcant,
As of bread and drinke prouide there plenty,
the boyder with bones ſée oft thou empty.
At hand be thou ready if any doe call,
to fetch or take vp if ought chance to fall.
When they haue done, then ready make,
the table vp fayre in order to take.
Firſt, the Salt ſée that thou couer,
hauing by thée eyther one or other,
Who from thy hands may each thing conuay,
as from the table thou ſhalt take away.
A boyder vpon the Table then haue,
the trenchers and napkins therein for to ſaue.
The crums with a napkin be carefull to ſweepe,
at the Tables end in a boyder them keepe.
Then before each man a cleane trencher lay,
the beſt ſeruing firſt, the reſt in aray.

Then

Then Cheese with fruit on the table set,
Bisket or Carrawayes, as ye may get,
Wine to fill then, or else Ale or Beere,
but wine is the meetest to make vp the cheere.
Then see thou attend the table vpon,
it for to voyd when thy Parents haue done.
Each side of the cloath see thou turne in,
folding it vp at the high end begin.
A cleane towell then on the table spread,
a towell wanting, the cloath take in stead:
The Bason and Ewre to the table bring,
in place conuenient, their pleasures abiding.
When thou shalt see them ready to wash,
the Ewre take vp, and be not too rash
In powring out water more then will suffice:
then take vp the cloath that they may arise.
All things thus done, forget not thy duty,
before the table to make low courtesie.

## How to order thy selfe sitting at the Table. Chap. 4.

O Children giue eare your duties to learne,
how at the Table your selues to gouerne.
Presume not too high I say in no case,
in sitting downe to your betters giue place:
Suffer each man first serued to be,
for it is a poynt of great courtesie,

And

And when they are ſerued, pauſe thou a ſpace,
for it is a ſigne of nurture and grace.
Salt with thy knife then reach and take,
thy bread cut faire, and no mammocks make.
Thy ſpoone with pottage too full doe not fill,
for fyling the cloath if it chance to ſpill:
And rudeneſſe it is thy pottage to ſup,
or ſpeake to any his noſe in the cup.
Thy knife ſée be charpe to cut ſmoth thy meat,
thy mouth fill not full when as thou doeſt eate.
Not ſmacking thy lips as commonly doe Hogs.
nor gnawing of bones as doe dunghill Dogs.
Such rudeneſſe abhor, ſuch beaſtlineſſe flie,
at the Table behaue thy ſelfe mannerly.
Thy fingers kéepe cleane thy trencher vpon,
hauing a napkin to wipe them thereon.
Thy mouth in like caſe cleane doe thou make,
the cup to drinke of if in hand thou take.
Let not thy tongue at the Table walke,
and of no matter neither iangle nor talke:
Temper thy tongue and thy belly alway,
for meaſure is treaſure, the Prouerbe doth ſay.
And meaſure in all things is to be vſed,
what is without meaſure ought to be refuſed.
For kéeping of ſilence thou ſhalt not be ſhent,
whereas thy talking may cauſe thée repent:
Both ſpeech and ſilence are things commendable,
but ſilence is méeteſt for a childe at the Table,

For

For Cato doth say that in old and young,
the first step to vertue is to bridle the tongue.
Picke not thy teeth at the Table sitting,
and vse not at meales ouer-much spitting.
This rudenesse in youth is naught at a word,
thy selfe mannerly behaue at the bord.
If occasion of laughter at the table you se,
beware out of measure at no hand you be.
Of good manners learne and know what ye can,
it will thee preferre when thou art a man.
Aristotle the Philosopher this worthy saying writ,
that manners in a childe are counted more fit,
Then playing on instruments, or any vain pleasure
for vertuous manners are most precious treasure.
With this prudent saying be not offended,
for playing on instruments is not discommended.
The Philosophers rule herein hath not erred,
manners before musicke he would haue preferred.
Refuse not good counsell, nor his words despise,
to vertue and knowledge by them thou maist rise.

## How to order thy selfe in the Church.
### Chap. 5.

WHen to the Church thou shalt take thy way,
kneeling or standing to God humbly pray:
All worldly matters from thy minde put apart,
and earnestly praying to God fit thy heart.

A contrite heart he will not despise,
but doth account it a sweet sacrifice.
To him thy sinnes shew and confesse,
asking for them grace and forgivenesse.
He is the Physitian that knoweth the sore,
and can to health againe thee restore.
Then aske thou in faith, not doubting to have,
and thou shalt receive that which thou dost crave.
If lawfull it be at God to require;
he will heare thy suite, and grant thy desire.
More mercifull he is, then tongue can expresse,
the author and giver of all grace and goodnesse.
All ye that labour and burdened be,
I will refresh in comming to me,
These are Christs words, the Scripture is plaine,
spoken to all such as here suffer paine:
Our wils to his word then let be frame,
the heavenly habitation thereby we may claime.
In the Church comely thy selfe behave,
sober in carriage, with countenance grave,
While you be there talke of no matter,
nor one with another whisper nor flatter:
Order thy selfe reverently alway,
when to the Church thou shalt come to pray.
Each thing hath his time, consider the place,
for it is a token of vertue and grace.
The Lord doth call it the house of prayer,
it must not be vsed as a Market or Fayre.

## The fruits of Gaming, Vertue, and Learning. Chap. 6.

O Little Children, eschue each ill game,
for that hath brought many one to shame:
As Dicing and Carding with such other playes,
these haue vndone many we sée now a dayes.
But if you delight in any such thing,
delight in knowledge, vertue and learning:
For learning will leade thée to the schole of Vertue,
and Vertue will teach thée vice to eschue:
Vice being subdude, thou canst not but flowrish,
happy is the man that vertue doth nowrish.
By knowledge likewise thou shalt doubts discerne,
and all other things nedfull to learne.
These are the fruits which by them we take,
cursed are they which doe them forsake.
But we erre in wit, following our will,
in iudging that good which is very ill.
Let reason thée rule, and not will thée leade,
in following thy fancy a wrong path to treade.
But subdue thy lust, and conquer thy will,
if it shall moue thée to dos what is ill.
For what hurt by game to many doth grow,
no wise man I thinke but doth it well know:
Experience doth teach and make manifest,
that honest men it hate and detest.

Strife and debate, murther and theft,
which among Chriſtians I would God were left,
Curſing and banning, ſwearing and tearing,
that no Chriſtian heart can abide the hearing.
Theſe are the fruits which from gaming do ſpring,
auoid gaming therfore for there is no worſe thing.

## How to behaue thy ſelfe in talking with any man. Chap. 7.

IF one demand a queſtion of thée,
in anſwering to haſty take héed how thou be:
Weigh well his words, the caſe vnderſtand,
ere an anſwer to make thou doſt take in hand.
Or elſe he may iudge in thée little wit,
to anſwer a queſtion not knowing it:
Suffer his tale out whole to be told,
then ſpeake thou maiſt boldly and not be controld.
Low obeyſance make, looke them in the face,
and treatably ſpeaking, thy words duly place,
With countenance ſober, and body vpright,
thy fét iuſt together, thy hands in like plight.
Caſt not thine eye on euery ſide,
and when thou art praiſed therein take no pride:
In telling thy tale neyther laugh nor yet ſmile,
ſuch folly forſake thou, and count it but vile.
In an audible voyce thy words plainly vtter,
ſmoothly pronounce them without ſtop or ſtutter,

To

Too high nor too low, since both exceed measure,
in using thy tongue in thy talke take no pleasure.
Be carefull an order to keepe and observe,
for so from the purpose thou shalt seldome swerue.
Hastinesse of speach will cause thee to faile,
and make thee to misse in telling thy tale.
To stutter and stammer is a foule crime,
learne then to leaue it, take warning in time.
How euill a childe it doth become,
be thou thy selfe iudge hauing wisedome:
And sure it is taken by customs and vse,
while young you be there is hope of cure.
This generall rule yet take with thee,
in speaking to any bare headed be.
The common Prouerbe remember ye oft,
better be vsed then vnmannerly taught.

## How to behaue thy selfe being sent on a Message. Chap. 8.

IF on a message forth thou be sent,
take heed to the same, and marke what is meant:
Depart not away if thou be in doubt,
but know well thy message before thou passe out.
With possible speed then haste thee right soone,
if need so require that so it were done.
After humble obedience thy message discharge,
in vttering thy words be not too large:

But after thy matter frame thou thy talke,
not letting thy tongue in wastfull words walke,
And to thy Master therein make relation,
euer as thine answer shall giue thee occasion:
Neyther adde nor diminish any thing from the same
lest it turne afterwards to rebuke and shame:
But the same vtter so neare as thou maist,
and no fault shall they finde with what thou saist.
Thus doing, from fault thou shalt be set free,
and counted a seruant vpright in degree.

## Against Enuy and Malice. Chap. 9.

IF vnto anger thy heart be in thrall,
and reason thee rule not, then needs must thou fall.
Conquer thy will, and bridle thy lust, (iust
not following thy fancy, though the occasion be
For anger and fury will thee so change,
that thy doings to wise men wil seem very strange.
All anger and wrath fray farre from thy flesh,
for wrath saith Plato, leades shame in a leash.
The hasty man doth neuer want trouble,
his madnesse of minde his anguish doth double.
If malice doe moue to reuenge thy cause
dread Almighty God, and danger of Lawes,
Reuenge not thy selfe, though able thou be,
forgiue the offender, and friendly agree:
He is perfectly patient, and voyd of disdaine,

that

that can both anger and fury refraine.
Enuy in no case the state of thy brother,
in word nor deed hurt no one or other.
Debate and deceit, contention and strife,
are the chiefe fruits of an euill life,
And Salomon saith, an enuious heart,
of pleasure or profit receiueth no part.

## The fruits of Charity, Loue, and Patience. Chap. 10.

CHarity seeketh not what to her doth belong,
but patiently abiding, sustaines rather wrong.
Not enuying but forbearing with loue and patience
so noble is her nature, forgiuing all offence.
And loue doth moue the minde to mercy,
but malice agains doth worke the contrary,
Which in wicked men will euer beare stroake,
but patience doth teach thee to beare euery yoke.
Where patience and loue together doe dwell,
all hate and debate, and malice they expell.
Loue constant with faith, Pithagoras doth call
a soueraigne vertue, and a iewell principall.
Cato doth speake to the same effect,
where loue is not, vertue is imperfect.
Desire of God to assist thee with grace,
charitie to vse and vertue to imbrace.
These three following will thee instruct,

and to vertues Schoole they will thee conduct,
And from vertues Schoole to eternall blisse,
where perfect ioy continually is.

## Against the horrible sinne of Swearing. Chap. 11.

IN vaine take not the Name of God:
sweare not at all for feare of his rod.
The house with plagues he threatneth to visit,
where oathes are vsed they cannot escape it.
Iust are his iudgements, and true is his word,
and sharper it is then a two-edged sword.
Wherefore beware thou of his indignation,
learne to liue well in thy vocation:
Whereunto the Lord through grace doth thee call,
rising againe if thou fortune to fall,
By prayer and repentance, and minde to amend,
for Christ would haue saued all such as offend,
If they doe turne from their wickednesse,
and purpose to liue in vertue and godlinesse.
What better art thou for thy cursed swearing,
like a blasphemous beast the name of God tearing,
Prouoking his ire, and kindling his wrath,
to endlesse perdition the perillous path.
Seneca doth counsell thee all swearing to refraine,
although great profit by it thou maist gaine.
Pericles whose words are manifest and true,
doth thee admonish all oathes to eschue.

The

The Law likewise which God the Lord gaue,
swearing amongst vs in no wise would haue.
The counsels of Philosophers I haue expressed,
amongst whom swearing was vtterly detested.
Much lesse among Christians it ought to be vsed,
for it comes of the Deuill, and must be refused.

## Against the Vice of filthy talke.
### Chap. 12.

NO filthy talke in any wise vse,
thy tongue thereby like a beast to abuse:
Of euery idle word account we shall render,
and all men I would this saying to remember,
God the iust Iudge at the generall day,
will take account of all that we say.
That day to the iust most ioyfull shall be,
but all the wicked confusion shall see.
As we do here liue, like reward we shall haue,
vnlesse we repent, and mercy of God craue.
If God will deale with vs so straight,
for things that be of little weight:
Then haue we not cause to feare and dread
our euill conuersation and liues lewdly led?
Thy tongue take heed thou doe refraine,
from speaking of words that are but vaine.
Thy will and wit to goodnesse apply,
if the seruant of God thou wilt liue and dye.

Against

## Againſt the Vice of Lying. Chap. 13.

TO forge, to faine, to flatter and lye,
requires diuers colors, with words faire & ſlie.
But the vtterance of truth is ſimple and plaine,
that needeth no ſtudy to forge and to faine.
Wherefore ſpeake truth how euer ſtand the caſe,
ſo ſhalt thou finde more fauour and grace,
Vſe truth, and tell truth, in what thou goeſt about
for time in all things the truth will trye out:
Shame is the reward that to lying is due,
to auoid ſhame therefore tell what is true.
A lyer by his lying obtaineth this profit,
that when he telleth truth no man will him credit.
Then let thy talke with truth well agree,
and ſhamed therefore thou ſhalt neuer be.
How may any man to a lyer giue truſt,
doubt his deeds rather, if his words be vniuſt.
By ſpeaking of truth there commeth no ſhame,
but vttering of lyes deſerueth much blame:
And though by lying thou ſhifteſt a while,
yet at the laſt it will thee beguile.
Truſt to the truth, and ſpeake that is plaine,
for the death of the ſoule in lyes doth remaine.

## A Prayer to be ſaid when thou goeſt to Bed.

O Mercifull God heare this our requeſt,
And grant vnto vs this night quiet reſt:
Into thy tuition O Lord doe vs take,
Though our bodyes ſlæpe, yet let our minds wake.
Remit the offence this day we haue wrought
To thée and our neighbors, in word, déed & thought,
And grant vs thy grace hencefoꝛth to flye ſinne,
That a new Chriſtian life we may all begin.
Deliuer and defend vs this night from all euill,
And from the danger of Satan the Diuell,
Who like a Lyon goeth about night and day,
By all ſubtill meanes ſtill ſæking his prey.
Aſſiſt vs (O Lord God) with thy ſpirit of grace,
That valiantly from vs the fiend we may chaſe:
And in getting the victoꝛy may lift vp our voyce,
And in thy great ſtrength triumph and reioyce,
Saying thus: O Lord to thée be all praiſe,
Foꝛ thy mighty protection both now and alwayes.
Thus oꝛdering our ſelues God will vs bleſſe then
With life euerlaſting, Let vs all ſay Amen.

The

YE Princes of the earth,
this short lesson learne:
Seeke after knowledge
all doubts to discerne.

Ye Iudges giue iudgement
according to right:
As may be found acceptable
in the Lords sight.

Ye Prelates preach purely
the word of the Lord:
That your preaching and liuing
in one may accord.

Ye Fathers and Mothers,
your Children so instruct,
As may them to grace,
and vertue conduct.

Ye Children likewise
your Parents obey:
In all kinde of godlinesse,
as much as you may.

Ye Maisters do you
the thing that is right:
Dealing in conscience,
and not as you might.

Ye Seruants apply
your busines and Art
Doing the same truly
in singlenes of heart.

Ye Husbands loue your wiues,
and with them dwell,
Use gentle words,
and bitternes expell.

Ye Wiues loue your husbands,
and obedient be,
For they are your heads
and aboue in degrée.

Ye Parsons and Vicars,
that haue cure and charge,
Take héed to your flocke
and runne not at large.

Ye men of Law
in no wise delay
The cause of the powre,
but helpe what ye may.

Ye that be Crafts-men
in deceit haue no pleasure,
But giue to all men
dueweight, tale and measure.

Ye that be Landlords,
and haue houses to let:
At reasonable rents
them bargaine and set.

Ye Merchants that vse
to buy and to sell:
Vse lawfull wares,
so shall you doe well.

Ye Subiects liue ye
in obedience and awe,
Fearing Gods Iudgements,
and danger of Law.

Ye Rich men whom God
abundance hath sent,
Relieue the poore people,
and indigent.

Ye miserable poore,
be content with your state,
And though you be needy,
yet grudge not thereat.

Ye Great men the causes
of widdowes and fatherlesse
Defend against all such
as would them oppresse.

All ye that are called
to any kinde of office,
Execute the same truly
according to iustice.

Let vs liue here
in our vocation,
To the glory of God,
and profit of our Nation.

Lastly, to come
to true English hearts,
To liue in submission
it shall be our parts.

And for King Iames
our King let vs pray:
Whom the Lord God preserue,
and defend night and day.

With all his Highnes Councell
and the Nobilitie:
Bishops and Churchmen,
and all the Commonalty.

God grant vs to doe this,
which standeth on hye:
Then well shall we liue,
and well shall we dye.

F.S.

Certaine

## Certaine Prayers and Graces newly added, to be vsed of Schollers, both before noone and after noone.

Compiled by *R.C.*

NOw that the Day-starre doth appeare,
to God deuoutly let vs call:
That in the dædes of day-light cleare,
he kæpe vs from misfortunes all.

Let him temper our tatling tongue,
by brideling it after his will,
Lest horror vile breake vs among,
with words of strife that sound full ill.

Let him couer our sight also
by fæding it as he knowes best:
Lest we delight in vaine things tho,
and so draw them into our brest.

Let all the secrets of our hearts
be pure and cleane from filthinesse:
Let loathfull sluggishnesse depart
from vs that study doe professe.

Let meane diet of drinke and meate,
beat downe the pride of filthy flesh:
Lest raging in that filthy heate,
it lose of youth the flowers fresh.

Thels

These things we crave that when the day,
by course of kinde away shall passe:
And night shall come when sing we may
in praise of him to our solace.

And that we may still beare in minde,
in what workes we the day shall spend:
Let vs record what words we finde
in Bookes that were made to that end.

In Exodus and other moe,
that written were by Gods elect,
We finde Gods precepts written so,
as after followeth in effect.

When Iacobs seed in Wildernesse,
could not abide Gods voyce to heare,
Then Moses did himselfe addresse,
for them before God to appeare.

And at the Lords commandement,
he toke to him his Seruant true:
Up to Mount Horeb then they went,
to learne this Law that doth ensue.

Which Law God writ in Tables twaine,
of stone so hard, that might last long:
And would the same should still remaine,
among his folke both old and yong.

And first to make their minds attent,
be said (O Israell giue eare)
I am the Lord omnipotent,
whom thou must serue, obay and feare.

For I thée brought from carefull thrall,
wherein thou wast in Egypt long,
And could there find no ease at all,
but wert inforst to suffer wrong.

Thou shalt therefore haue in thy sight,
none other God but onely me:
For I alone haue power and might,
and all the rest vaine Idols be.

Thou shalt not cast out, paint or draw,
for thée the forme of any thing,
In Heauen or Earth, or stand in awe,
of ought that is of mans making.

For why? I am a iealous God,
and will mine honour to none giue,
I beat the Children with sharpe rod,
that like their wicked Parents liue.

And that to thrée or foure descents,
in such of them as doe hate me:
And kéepe not my commandements,
but in their doings wicked be.

But such as loue euen as they should,
me and my Lawes and them obserue:
I shew mercy a thousand folde,
and them from euils I preserue.

Take not in vaine Gods holy name,
but vse it with all reuerence:
For why? the Lord doth all such blame,
as herein doe commit offence.

Remember that thou kéepe holy,
the day of rest as God doth will:
Sixe dayes thou mayest thy worke apply,
and doe all things that be not ill,

But the Seauenth day is the Lords rest,
wherein no vile worke may be done:
By thée, thy childe, thy slaue or beast,
or stranger that by thée hath won.

For in sixe dayes the Lord did frame,
the Heauen, the Earth, the Creatures all,
The seauenth he rested and blest the same,
as time for his on him to fall.

All these Precepts the Lord did write,
in the first Table made of stone:
And would they should in them delight,
that for his loue serue him alone.

The second Table followeth then,
wherein the Lord instructeth vs,
How to behaue vs towards all men,
and in the same is written thus.

Vnto thy Parents honour giue,
as Gods Commandement willeth thée,
That thou long dayes and good maist liue,
on earth where thine abode shall be.

Murther no man by word nor déed,
with tongue, or sword, or other thing:
Doe naught from whence hate may procéed,
for murther out of hate doth spring.

Auoyd all foule Adultery,
and all things that thereto belong,
All filthy thoughts, and lust of eye,
and all vnchaste talke of thy tongue.

Take not by fraud or by rapine,
the things that others doe possesse,
For so to take what is not thine,
before God is great wickednesse.

Against no man false witnesse be,
but testifie the truth alway:
For God thy secret thoughts doth sée,
and will thée iudge at the last day.

Thou

Thou shalt not in thy heart desire
thy neighbors wife at will to haue,
His house, nor field doe thou require,
no, nor his seruant, or his slaue.

Be not desirous to receiue
his Oxe, his Asse, or any beast,
That he is not willing to leaue,
nor ought that by him is possest.

These be the Lawes that God did giue
to Iacobs séed in Wildernesse:
And would that they should therein liue
that will an endlesse life possesse.

But such as will the Law neglect,
and walke after fleshly desire,
The Lord at last will them reiect,
to dwell in euerlasting fire.

The Lord God for his mercies sake,
guide vs forth in his perfect way:
That we may scape the fiery Lake,
and liue with him in blisse for aye.

That this thing may be granted vs
at this time and henceforth alway:
In the name of our Lord Iesus,
to God the Father let vs pray.

OUr Father which in Heauen art,
and doſt raigne ouer all:
Thy holy name be ſanctified,
among both great and ſmall.

Thy Kingdome come wherein we may,
no wicked thing abide:
For ought that doth ſet vp it ſelfe,
or is puft vp with pride.

Thy will be done vpon the Earth,
like as in Heauen aboue:
Where all thy Creatures worke thy will,
becauſe they doe thée loue.

Giue vs this day our dayly bread,
which nad doth make vs craue:
For why? the ſoules and bodies both,
of thée their food muſt haue.

To aske forgiuenes of our ſinnes,
deare Father, we are bold:
As we forgiue wrongs that are wrought.
againſt vs manifold.

Doe thou not vs to tryall bring,
for we are weake indeed:
But when ſinne ſhall vs all aſſault,
deliuer vs with ſpéed.

For

For why? the Kingdome and the power,
and glory euery whit:
Is thine and shall be euermore,
all soules say So be it.

O Lord preserue our Noble King,
and all his Royall trayne:
But chiefly such as zealous be,
thy Gospell to maintaine.
Which grant, O God, till day of Dome,
in Britaine may remaine.

Prayers for mid-day.

NOw that we haue the morning spent,
in learning honest exercise:
Least Natures bow be ouer-bent,
our bodies let vs not despise.
Let vs therefore take at Gods hand,
such nourishment as he doth giue,
To feed his folke by Sea and Land,
without the which we cannot liue.
And that we may auoyd excesse,
to him for grace now let vs call.
For surfet doth the wit oppresse,
and drowneth good things naturall.
And more besides, the gift of God,
if we abuse vnto our shame,
We worthy are to fele the rod,
for such dishonour to his Name.

That we therefore may hold the meane,
to him that made vs let vs pray:
And to his promise let vs leane,
that will'd vs in his Name to say,
Our Father which, &c.

## Prayers for Euening.

BEfore the cleare light of the Day,
by course of kinde drawes to an end:
To God deuoutly let vs pray,
that he will vs kéepe and defend:
And that all dreames filthy and vaine,
with fantasies that night doth bring,
May flye farre from our heauy braine,
while we by sléepe séeke refreshing.
And that he will our foes suppresse,
who doe still séeke vs to beguile:
So that no manner of wickednesse,
haue power our bodies to defile.
And more besides, that when we sléepe,
he will vouchsafe vs wished ease:
So shall we when the day doth péepe,
his Maiesty with praises please.
Now that the Father of all might,
will grant this for his deare Sonnes sake,
Let vs most humbly in his sight,
as he hath taught, our prayers make:
Saying, Our Father, as before.

Grace

The Lord that did all things create
For man to serue him at his need,
Blesse all that we doe drinke or eate,
And giue it strength our flesh to feed:
For whatsoeuer shall nourish indeed,
Whether it be good for man or beast,
Must by his mighty power be blest.
And sith we haue an inward man,
That must with inward food be fed,
Which by no meanes obtaine we can,
But by him that is heauenly bread,
And of all spirituall things the head:
Let vs still feed on him in minde,
That gaue his flesh to feed mankinde.
Thus doing, we shall runne our race,
Without the want of any food,
And at the last come to that place,
That promised was to Abrahams brood,
And by faith washt in Christ his blood.
Where euermore we shall him see,
That is one God in persons three.
O Lord preserue in health and peace,
King Iames our gracious King.
Thy holy Spirit in him increase,
That he may be as he hath beene,
A sword to cut off Popery cleane:
That he and we may hold that truth,
Which he hath loued from his youth. Amen.

Grace

NOw that you haue your bodies fed,
With food that fæble flesh must haue:
Remember that you breake your bread,
To such as nèd compels to craue,
For God that good guifts to you gaue,
Would that you should therewith refresh,
Such as doe lacke and are your flesh.
You are not Lords of that you haue,
But must account of each thing make,
To him that giueth when you aske,
Aboundance for your neighbours sake,
And would you should not sée them lacke:
Be diligent alwaie therefore,
To helpe the nèdy with your store.
And if you doubt what sort they be,
That should relefe finde at your hand,
Among all men loke whom you sée,
That of your helpe in nèd doth stand,
To be relieued and lou'd from hand:
Them must you know to be that sort,
That at your hands must haue comfort.
But chiefely such as doe profesle,
The faith of Christ vnfainedly:
For in them Christ is in distresse,
And craueth helpe in misery,
And will repay with vsury
All that to him ye giue or lend,
And in that life that shall not end. Amen.

As

## Grace before meate.

AS to the ſicke all pleaſant things,
haue ſtill vnſauory taſte,
So ſhall Gods guifts be vnto vs,
if vainely we them waſte.
Take héed therefore, ſaith Chriſt our Lord,
that ſurfetting yée ſhun:
Let not your hearts with banqueting,
be drown'd and ouer come.
Receiue Gods guifts with giuing thanks,
and Natures weaknes féede:
When you haue done, remember thoſe,
which want and ſtand in néed.
So God ſhall bleſſe, and eke increaſe
your basket and your ſtore:
And giue you life in Chriſt our Lord,
which liues for euermore:

## Grace after meate.

MAns life preſerued is by food,
as God hath well decréed:
But on Gods grace and holy Word,
our ſoules muſt dayly féed.
Through want of food materiall,
the body ſome will pine:
So will the ſoule, if long it lacke,
the ſpirituall food diuine.
To thée be praiſe (O Father deare)
which at this time hath ſent,
Both for our ſoules and bodies food.
thy children to content. Amen.

## Grace after meate.

THankes be to God in heauen aboue,
for he hath fed vs well,
And we beſeech his gracious loue,
to feed our ſoules as well:
Repentance with the fruits thereof
that we neuer forget.
Tender (O Lord) thy holy Church,
good Rulers in it ſet,
And euermore vpon England,
thy heauenly grace downe ſend,
That it may by thy Word and Truth,
all ſinfull ſoules amend.
And finally, all ſuch as be
afflicted for thy Word:
Comfort them by the holy Ghoſt,
through Jeſus Chriſt our Lord.
O Lord preſerue in peace and wealth,
Our Noble King, and ſend him health.

## Grace after meate.

TO eate and drinke doth ſmall auaile,
the world is all but vaine,
Except the Lord our hearts doth guide,
our pleaſures are but paine.
Grant vs therefore, O Chriſt, that we
may all with one accord,
Not liue to eate, but eate to liue,
and liue to praiſe the Lord. Amen.

Grace

## Grace before meate.

THe eyes of all things doe looke vp and truſt in thée (O Lord) thou giueſt them meate in due ſeaſon, thou openeſt thy hands, and filleſt with thy bleſſing euery liuing creature: good Lord bleſſe vs, and all the gifts that we receiue of thy bounteous liberalitie, through Ieſus Chriſt our Lord. Amen.

## Grace after meate.

THe God of all power, who hath called from death the great Paſtor of the Sheepe, the Lord Ieſus, comfort and defend the flocke which he hath redeemed by the blood of his eternall Teſtament: increaſe the number of true Preachers, repreſſe the rage of obſtinate tyrants, mitigate and lighten the hearts of the ignorant, releaſe the paines of ſuch as be afflicted, but eſpecially thoſe that ſuffer for the teſtimony of the truth. And finally confound Satan by the power of our Lord Ieſus Chriſt. So be it.

## Grace before Supper.

CHriſt which at his laſt Supper gaue himſelfe vnto vs, promiſing his body to be crucified, and his blood to be ſhed for our ſinnes, bleſſe vs and our meate. Amen.

THe God of peace and loue, vouchſafe alway to dwell with vs, and thou Lord haue mercy vpon vs. Glory, honour and prayſe be giuen to the

O Lord which hast fed vs from our tender age, & giuest sustenance to euery liuing thing, repenish our hearts with ioy and gladnesse, that we alwaies hauing sufficient, may be rich and plentifull in all good workes, through our Lord Iesus Christ. So be it.

O Lord preserue our Noble King:
Lord blesse him still and his Off-spring.

GOd preserue our Realme the Kings Maiesty, with all his Royall Progeny: the honourable Councell, and all the Nobility and Commons of the same: God assist the Clergy with his holy Spirit, in setting forth of his truth: God defend the fauourers of the Gospell and make vs all faithfull and zealous in the same: God change the hearts of our enemies: the mighty power of God destroy Antichrist with his wicked Kingdome: God send the Gospell a ioyfull & free passage through the whole world, that euery one of vs may liue godly and vprightly in our vocation and calling, through Iesus Christ our Lord. Amen.

FINIS.